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“The Catholic Paper”

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“THE CATHOLIC PAPER”

BY

REV. J. T. ROCHE, LL.D.

Author of

“The Obligation of Hearing Mass,”
“The Business Side of Religion,”
“The Ought-To-Be’s,”
Etc., Etc.

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PREFACE.

The articles herein put into permanent form appeared originally in the editorial columns of the Catholic Register and Canadian Extension of Toronto, Ontario. They are now published with the hope that they may be instrumental in arousing our people, as a whole, to a deeper interest in those things which concern the welfare of the Catholic press. We must some day learn the lesson that the welfare of the Church is intimately wrapped up with the growth and progress of the Catholic press. The Catholic paper deserves more encouragement than it has been receiving. This is the burden of the message which I have been striving to convey. This is the lesson which we must bring home to ourselves if we are to hold our own against the forces of evil which are now pressing us on every side.



The Catholic Paper.

A speaker at the Missionary Congress held some time ago in Washington made the statement that one vile, lying, anti-Catholic book, scattered everywhere throughout the South, had done an immense amount of harm, and had helped to keep alive prejudices which would otherwise have died out long ago. He gave the name of the book, and expressed the hope that steps would be taken, whereby a work setting forth the real teachings of the Catholic Church could be spread broad-cast, to act as an antidote to the poison distilled through the medium of this bad book. Something of this kind, he said, had already been done, in a small way. Wherever missions to non-Catholics had been given, Catholic books have been freely distributed but as these missions were held only at the large centers, much still remained to be done. A strange fact in connection with this matter is that it has been sectarian preachers who have been instrumental in pushing the sale of this book. They have acted as agents, and in many cases openly commended it from their pulpits. And this is true, not only of this book, but of many other works of the same stamp. They have deemed it a part of their duty to propagate the old-time calumnies and falsehoods, with which every Catholic is familiar. It is but natural to expect that the people who read such works ultimately become convinced that where there is so much smoke, there must be some fire,

and accordingly come to regard the Church as a monster of iniquity, rather than the fair and beautiful spouse of Christ. When we remember, too, that every tract society, every publishing institution conducted under the auspices of the non-Catholic sects is printing and sending out works in which the Church and her teachings are constantly assailed, the wonder is that we have any converts at all. It is an unfortunate truth that preaching nowadays cuts little figure in real missionary endeavor. Printers' ink is the potent agency through which human intelligence is reached, and when we neglect this agency, we are making a fearful mistake.

Small, but Busy.

In almost every little railroad-station in the United States, you will find a rack placed there by a little religious organization known as the Seventh Day Adventists. These people have practically no standing in the religious world. The chief tenet of their belief is that the Lord ordained that Saturday or the real Sabbath Day should be kept holy rather than the Sunday, and all their energies are directed towards bringing the Christian world back to that observance. They believe and hold that the Catholic Church was instrumental in turning the world away from the traditional Sabbath, and their spleen is accordingly vented in a particular manner against the Church. They issue weekly a little publication known as the Signs of the Times. It is bitterly anti-Catholic and rehashes every vile charge

ever uttered against the Church. Yet every buyer of a railroad ticket who cares to take a copy can go to the rack and secure one absolutely free of cost. When the poor deluded members of that sect finish reading at home this little paper, they turn it in to their mission society whose duty it is to place it at the public disposal.

Still in the Rut.

Christian Science claims to have gained a million adherents since the date of its establishment some twenty years ago. If we cut its figures in two, the results are still calculated to set us a-thinking. The basic doctrine of this new sect, namely the non-existence of matter, is a scientific absurdity. Its attitude on sickness and health is ridiculed and laughed to scorn by doctors and physicists the world over. By denying the possibility of sin it opens the door to general immorality. By denying the Divinity of Christ it places itself on a par with old-time paganism—and yet it grows and prospers. The reader will naturally ask why? The answer is because its leaders have had sense and sagacity enough to recognize the potency of printers' ink, and have freely used it in the dissemination of their doctrines and teachings. From the very beginning they have been sending out a constant stream of books, leaflets, pamphlets, papers and periodicals. Today they have a daily paper, the Christian Science Monitor, which is published in Boston, and has, we are told, quite a circulation. This, however, is only one case in point. There are others. Twenty years ago

there was no such a thing as a Socialist in the United States. In 1908 the Socialists polled almost half a million votes. They have two daily papers, one in Chicago and another in New York City. They have almost a hundred weeklies and monthlies, and an ever-increasing stream of pamphlets is constantly being turned out from their presses everywhere throughout the country. They are growing in numbers and influence, and the real secret of that growth rests upon the effective use of the simple, commonplace, old-fashioned printers' ink. Now it is barely possible that there is a lesson for us in the two striking facts to which we have just called attention. The lesson of course bears on this overlooked subject of printers' ink. It is a lesson, too, which has been hammered into us by constantly recurring events during the last four hundred years, but it is hard to convince many of us that such is the case. Two out of every three Catholic heads of families have no use for a Catholic paper. They do not believe in it. A daily or weekly secular paper is good enough for them, and there is little use in trying to reason or argue with them. It is pretty hard to get out of an old rut, and there are quite a few people plodding along in that old rut, still believing that the Catholic Church can hold her own merely by word of mouth. With countless printing presses revolving and turning out every variety of anti-Catholic literature they still labor under the hallucination that talk cuts a big figure. Yes, just about as much as Mrs. Partington's broom did with the restless Atlantic.

A Prophecy Verified.

We told a story in our editorial columns not long ago of a prophecy made by the President of the St. Vincent de Paul Conferences of France. At a meeting held twenty-five years ago this man arose and solemnly made the announcement that unless the French laity took a deeper interest in the press, some of them might live to see the property of the Church boldly confiscated by the infidels and unbelievers. This prophecy, as all know, has been fulfilled to the letter. The Catholics of France were building up religious institutions which by process of law have been placed under the auctioneer's hammer in our own day, and knocked down to the biggest bidder. \$300,000,000 worth of property has been swept away by a single legal enactment, because the French laity did not have an influential, efficient, and vigorous press to protest against this colossal injustice. The Cardinal Archbishop of France a few weeks ago made the statement, that if one-tenth of the money put into churches and religious institutions, had been expended on their Catholic press, this property would never have been confiscated. This utterance has been well borne out by the results already achieved in Germany. That country to-day has over two hundred Catholic daily papers, and a great number of weekly and monthly periodicals. It has a great lay society, the Volksverein, which devotes its energies to the up-building of the press. One of the conditions of membership in every Catholic society in Germany, is that each member must subscribe for some Catholic

paper. From end to end of the country, the people are kept in touch with what is going on in governmental as well as Church circles. There is unity of thought and action. There is a vigor and unanimity found, perhaps, in no other country in the world. It has become a universally accepted axiom amongst us, that the Church in any country is no stronger or weaker than its official press. If the press be weak, it is an indication that the Church is falling behind. If it be strong, it is equally an indication of vigor, force and vitality. This is a lesson which our Catholic people here must learn, if they are to measure up to their possibilities and their opportunities. In the light of these truths and facts, is it not a strange commentary on our attitude that in two out of three of our Catholic homes, a religious paper or periodical is an unknown quantity. This is equally true of Canada and the United States. Those who have charge of the circulation of Catholic papers know something of the difficulties to be encountered in inducing our people to subscribe for these papers. And yet it cannot be said that our people do not read. They are all readers of and subscribers for papers, but unfortunately they are of the wrong kind.

They Forget Quickly.

A priest from Newfoundland writes to tell us that almost all his people receive every week a well-known Canadian weekly. Undoubtedly, in their eyes, it gives them all the news they need. It matters not that this paper scarcely ever contains a single item bearing upon

Catholic life or action. It matters not that when a Catholic question is treated in its columns the view-point is so distorted and twisted as to be scarcely recognizable. The members of the family have grown so accustomed to it and so interested in its news, its fiction and its various departments that they regard its weekly advent in the light of a necessity. The same would be true of a Catholic paper if they had only gotten into the habit of taking it. These people seem to forget however, that their children in this day and age absolutely need what a Catholic paper gives. They need the Catholic view-point on public questions, the Catholic attitude on public and private morals. They need to be kept in touch with Catholic life. They need the instruction which stands out in every page, the one thing that makes their church papers what Leo XIII. rightly called "a perpetual mission." One of the wonders of a parish priest's life is the ignorance to be found even amongst intelligent members of his parish, with regard to the commonest Catholic teaching. If this be true of people who go to church frequently, who listen to sermons and instructions, who constantly read Catholic papers, how much more is it not true of those who are denied the opportunity of instructing themselves through the reading of religious periodicals. Young people growing up nowadays are quickly made familiar with the tenets of that new and broad religion which would level the barriers between all the creeds. They have access to plenty of doubtful fiction and to biased historical works, and where the proper antidote is not provided, the impressionable mind of youth easily

arrives at false conclusions, and is insidiously led into the path of error. There are many Catholics who never think of practising economy until their expenditures touch those things which effect the interests of religion. They are exceedingly generous when it is a question of their own pleasure and comfort, but extremely parsimonious in those things which bear upon the salvation of their own souls or those of their children. They expect Catholic papers to defend their rights, to vindicate the Church against the calumnies which are constantly being uttered against it. They are very ready with their criticisms, and with their declarations that "the Catholic paper is no good," but will not go down in their pockets for the one thing that would build up their press and make it all it should be. These are old truths which have been told time and again, but the retelling of them seems to be a perennial necessity.

What the Census Showed

We have in mind just now a thriving Western city with a population of 5,000 of whom over 2,000 are Catholic. At this computation there ought to be 400 families in that city and yet the postmaster who is a Catholic, informs us that just twelve Catholic papers come into the town. This fact alone is a striking commentary on the dead and decadent parish which we are told has a large percentage of ought-to-bes and used-to-bes. The pastor of a Southern city with a population of 50,000 told us not long ago that he had a parish of over

600 families. On the occasion of a recent census made by himself and his assistants he found that just eighteen Catholic papers were being taken by his parishioners. He was disgusted and nauseated with the general lack of fervour and enthusiasm. One-third of his people missed Mass every Sunday. The fervent were few and far between. They were all reading secular daily papers and magazines and in their eyes the Catholic paper was no good. They had plenty of money when it was a question of theatres, parties, or excursions, but they were pitifully poor and hard-up when it was a question of subscribing for a Catholic paper. These are the things that sometimes make us wonder if the Church will hold her own in the days which are before us. If it will have to depend upon these kind of people, it certainly will not. The question naturally arises, "Can this apathetic majority be reached and influenced in the proper direction?" "Can we induce them to read Catholic books, magazines, newspapers and periodicals?" If not, the future is almost hopeless. But what has been attained in Germany, Belgium and elsewhere gives us the hope that indifferent Catholics in the United States and Canada can be similarly brought to a realization of their duties. There are many discouragements.—but we must not relax our efforts. It is a work of education in which the Hierarchy, the clergy and the press itself must unite in a campaign which will have for its slogan "A Catholic paper in every Catholic home." Our truth societies can help in a very material way. They are doing good work now and are not receiving half the

encouragement they deserve. They are engaged in a work having for its purposes the clearing away of prejudices in the minds of non-Catholics, the setting forth of those beautiful truths upon which the world's salvation depends. In doing this they must never overlook the home field, that vast majority of their own brethren whose indifference on the subject of printers' ink is and must remain a source of grave concern to those who are interested in the cause of God and human souls.

How He Does It.

There is a parish in St. Paul, Minn. made up almost entirely of converts. On one occasion there were three hundred and sixty-five adult converts confirmed on the same day. On another occasion the number totalled almost two hundred. We have it on the authority of the pastor himself that he has to-day almost a thousand men and women, who have been received into the church during his administration. The question naturally arises—what are the means that this priest has taken to bring about this pentecostal turning to the Catholic Faith, and the answer is—just one means—Printers' Ink. This priest for years has been distributing books and pamphlets bearing upon Catholic Faith and practice. He buys them by the thousand and sees to it that they are distributed where they will do the most good. He is a great believer in the Catholic paper, and frequently subscribes for one, and sends it to a Protestant friend. Every man and woman in that

parish is intent upon making converts. They help the priest in the task, to which, he has in a measure consecrated his life. We are firm in the belief, that what has been done here can be done elsewhere. Our Catholic people as a class do not make very much of an effort to gain new adherents to the Church. They seem to possess a sort of selfish faith which does not concern itself with the spiritual destitution of those without. They never think of giving a Catholic book to their Protestant friends. When a question of religion comes up in their hearing, they dodge the issue on the pretext that it leads to fruitless controversy. They seem to forget that this big question of religion is perpetually agitating the minds of those about them, and discussion is the evidence of that fact.

Some one has said there are many disciples, but few "workers." If we had a Church made up of "workers" the conversion of the country would only be a matter of a few years.

Do We Lack Zeal?

"If each newly converted Christian," says a leading weekly, "would bring one pagan a year into the fold, the whole world would be Christian in thirty-one years." Yes, and if each adult Catholic would deliberately set about bringing one non-Catholic into the Church, the results in a few years would be truly astonishing. It was the poor, unlettered rank and file who were the real apostles in early Christian days. Their souls were filled with zeal for the salvation of

the pagans about them and they seized every opportunity to set forth the excellence of the new religion. We, who have the faith in these days, have very little zeal. We are silent when we should speak out. We are not concerned with the spiritual destitution of our non-Catholic neighbors. We seldom or never make an attempt to dissipate their prejudices or to instruct them in the fundamental dogmas of the Catholic creed. We believe we are right, but we do not hold ourselves prepared to give them the reasons for the faith that is in us. The duty of leading souls to Christ is as much incumbent upon the laity as it is upon the clergy. The priests may lead and direct the work, but the success of this apostolate depends almost entirely upon the zeal of the laity. This is a truth which is altogether too much overlooked. Let us repeat. Every adult Catholic should take it upon himself or herself to bring at least one outsider into the light of God's holy faith.

Catholic Bourbonism.

"Thanks to the perfection of the art, and the wondrous rapidity of communication, the press established amongst all nations leads to a daily, almost instantaneous, exchange of ideas, light and knowledge. A discourse delivered in London or Paris, Rome or New York, re-echoes in a few hours throughout every part of these great cities. Before the end of the week it will have travelled the length and breadth of Europe, aye, to the whole civilized globe, kindling in millions of breasts feelings of sympathy or revulsion. Not

only does the press reproduce and spread abroad speech, it even supplies it. It gives wings to the thoughts of mighty minds, placing them in communication with men of all nations and beliefs. Well has it been said of the press that "it is mightier than the sword."

This is the eloquent tribute of Bishop Grimes of Syracuse, N.Y., to the power of the press. Similar tributes have been paid from time to time by churchmen and laymen, but it is a truth, nevertheless, that the Catholic press amongst our people is lamentably weak and inefficient. There are quite a few good weeklies, but their circulation is limited. To about sixty per cent. the Catholic press is an unknown quantity. They are reading the daily papers and getting their views on religion and all things else from pages which are frequently anything but friendly. Pastors and people are too busy attending to the material up-building to give much time to these things which make for "the exchange of ideas, light and knowledge." Cathedrals, mother-houses, boarding schools, magnificent churches, are going up here and there all over the country. The old altars are being thrown out and new altars being installed. There is always something doing and there is no letting-up as far as the material up-building is concerned. The press, in the meantime, is being sadly overlooked. In many places the diocesan paper is a standing joke. Priests make fun of it and the only people who read it are the devout souls who could not be driven out of the Church with a club. And still we hear it said that all is well and that the

Church is increasing in numbers and influence. Perhaps it is, but we are somewhat skeptical. If all this talk about the power of the press means anything, why is not something more being done to build up that press. If some of the money now being spent for marble altars were invested in a few English dailies, we believe it would be the best investment the Catholics of the nation ever made. The religious orders walked out of France and left their magnificent buildings behind them. If some of the money invested in those buildings had gone into Catholic daily papers, they would still be there. Even thieving politicians have a wholesome respect for the daily press. No one cared a rap for the dumb monk who was shut out from the columns of a subsidized press. Catholic Germany with its 200 dailies sent Bismark to Canossa and taught Von Buelow that Catholic rights must be respected. It was said of the Bourbons that they never learned and never forgot anything. We have our own Catholic Bourbonism, and it is very slow to learn and very prone to forget.

There are twelve Catholic dailies in the United States. All of them are published in foreign languages. There are several here in Canada, but they are not English. Knights of Columbus, Hibernians, C.M.B. A's, Foresters and other English-speaking societies are great hands at meeting and passing glowing resolutions. Their bosoms swell with zeal on the occasion of a convention or an initiation, but less than one out of three of them subscribe and pay for Catholic papers; yet these papers fight their battles and keep the public in touch with their activities. These are cold facts, but our peo-

ple do not want cold facts. They want that cheap weak-kneed attitude which counts for little in the great struggles in which the Church is now engaged.

Speaks for Itself.

Bishop McFaul tells a story of meeting a young man of his diocese who in response to an inquiry admitted he did not know the name of his bishop. He admitted of course he did not read a Catholic paper and this in the bishop's eyes was a sufficient explanation. The following letter from a supposedly prominent Catholic speaks for itself:

Toronto, Aug. 14th, 1900.

Dear Mr. Editor.

A neighbor of mine says that there are Masons in this country who are regarded by bishops and priests as good Catholics. I know that this is so in Europe, but I do not believe that it is the case in this country. Neither of us take a Catholic paper, but I have been told that you answer questions in the Register, so kindly answer this one.

Yours truly,

The gentlemen need not have gone to the trouble of telling us that he did not take a Catholic paper. That is self-evident. People who read Catholic papers know that members of the Church who enter the Masonic Order are ex-communicated or cut off from their communion. This rule applies to Europe,

as well as to Canada. Every week we receive letters which we are ashamed to put in the Question Box Department. They furnish ample evidence of the urgent need which exists for a wider distribution of Catholic literature and particularly of newspapers and periodicals. Another gentleman informed us not long ago that he did not have time to read Catholic papers. His wife and children read them, but he was too busy. Later he asked us what was meant by the Assumption. He asked the question in a careless sort of way, as if the subject bored him. He was a man of more than ordinary intelligence, but he did not realize that his ignorance of fundamental Catholic truths was truly pitiable. These are only a few of the many instances of the gross ignorance of common Catholic teaching and practice to be found in the homes from which the religious press is excluded. Many people labor under the impression that when they have gone to church and heard the sermon on Sunday, they have done their duty and have had an opportunity to learn all that is necessary about the Church and her doctrines. They do not realize that one weekly issue of a newspaper contains as much matter bearing on Catholic faith and practice as twenty sermons or instructions. It will take a priest five years to deliver a course of sermons covering the whole field of dogmatic and moral Theology. The Catholic paper supplements the work of the priest and touches upon many subjects which are barred from the pulpit.

A Slim Reward.

These are the days when conventions and resolutions are scattered as thick as forest leaves in Vallumbrosa's woods. We are not finding fault with the resolutions, for many of them afterwards lead to definite lines of action. We take the liberty of suggesting one which ought to head the list at every gathering; "Resolved that we work to place a Catholic paper in every Catholic home in the Land." The Catholic papers are booming these conventions, praising the work of our societies, cheering and encouraging every worthy undertaking, keeping men before the public who would never be heard of, were it not for such publicity, and what do they receive in return? An occasional word of faint praise but more frequently a "knock" from people, who cannot string ten sentences together to form a paragraph, which would be fit to print in a local column. The Catholic press is keeping the Church in the front of the procession, letting the world at large know what she is doing, keeping alive the fires of enthusiasm, praising the work of our societies, many of whose members do not think enough of our efforts to have a copy of the paper appear as a weekly visitor in their homes. Priests sometimes wonder why the weak-kneed brethren sitting listlessly before them in the pews refuse to enthuse. The wonder is that they are to be found in the pews. We have said it before and we repeat it here in order that it may not be forgotten. There is one question which ought to be asked every candidate for admission to a Catholic society: "Do you

subscribe and pay for a Catholic paper?"

An applicant who fails to stand this test ought to be unhesitatingly rejected. Talk is cheap. The Catholic press gets more than its share of wordy encouragement. What it needs now is subscribers, who will go down into their pockets and give it the financial support which will enable it to defend and further the Catholic cause. There are lots of good devoted men in Catholic societies who recognize their duty to the religious press. We are not treating of these. We are treating of the other kind and we will be glad to learn that the shoe has pinched.

A Truly Great Game.

In the newspaper business, publications of every kind come to the Editor's desk. We have before us as we write a little Western periodical entitled "The Horseshoer's Magazine." It is published in Denver, and one of its principal owners and proprietors is a plain workingman, who has been elevated, by the suffrage of the people, to one of the highest positions in the gift of his state. It is ably edited and would do credit to a more pretentious organization. Organized workmen, the world over, realize the need of an official mouthpiece in order to keep their aims and objects before the public, and particularly to keep their own members in touch with what is going on in the Labor world. The same is true of the fraternal orders and even grocers, druggists, hardware men, and others engaged in "Business" now have their periodicals speci-

fically devoted to the furthering of their particular interests. They find these publications to pay, and pay well in the increased knowledge of business, which they convey to their readers. It has been said time and again that this is the age of advertising par excellence. Even a soap factory, nowadays, would be forced out of business if the proprietors did not do a certain amount of judicious advertising. It is the same all along the line. The purse of the public can be reached only through the medium of Printers' Ink. The idea which prevails in certain quarters to the effect that the Catholic Church can grow and prosper without using this medium, is so ridiculous and so out of date that the surprise is that it is entertained by apparently sensible and practical men. They are not sensible and practical. They are as much out of date as the rail fence and the Buckeye reaper with which our fathers cut their harvests fifty years ago.

The late Bishop Tierney, of Hartford, Conn., evolved a plan for placing his diocesan paper in every Catholic home within the limits of his jurisdiction. He ordered that the pastors send him the lists of their families, and the paper was sent out with the understanding that there would be an annual collection taken in every parish for the support of the paper. As far as we are able to learn the plan has worked admirably and has been productive of very beneficial results. There are many pastors who feel themselves justified in investing parish funds for papers which are thus sent out to all the heads of families. If it be the proper thing to take up collections for missionary purposes of

every kind, there is no good reason why one should not be taken up which will have for its purpose the placing of Catholic papers in the homes of careless and negligent members of the flock. This is a missionary work which must appeal to everyone, priest or layman who understands the value of good reading, and the part it plays in preserving and fostering Catholic faith and virtue. The older a priest grows the more one fact is borne in upon him and, that is how much even well-instructed Catholics still have to learn about their faith. If this be true of the well-instructed, how lamentably true is it of those who do not take advantage of the common means of instruction, viz., Catholic reading in every form.

The Enemy's Propaganda.

Atheists, Masons, and the disciples of Free Thought have their own papers. Even the Orangemen find it necessary to have their official organs which are in the main a reproach to present-day civilization, and still we hear it said that Catholics do not need to read a distinctively Catholic paper. We hear fashionable, and apparently intelligent members of the Church now and again make the assertion that they have not time to read their own papers. We have had priests tell us that in their parishes less than one family of every five take a Catholic paper, magazine or periodical, and what is their excuse? "They take the daily paper."

That, to their mind, gives them everything they want, and sometimes, unfortunately, more. We are not

finding fault with the daily papers. They have done the Church a great deal of good in many ways. They have developed a broader, kindlier, and more tolerant attitude towards our belief, and in doing this, have rendered us a signal service. They have their limitations, however, and can never take the place of the religious periodical. Any intelligent man or woman can read the average daily paper in fifteen minutes and know all that it contains. They are all gotten up on the same plan. There is a page of telegraphic news, of more or less indifferent interest from widely scattered countries. There is a page of sports in which the biography and doings of the champion prize-fighters receive particular attention. There are several pages of local gossip and plenty of scareheads setting forth some flagrant crime, or the latest adventure of some applicant for relief from the marital bonds. There are pictures of commonplace people as well as of those who are guilty of some flagrant violation of the moral code. There are, I know, some people who read these papers through from start to finish. There are those who grow deeply interested in the local gossip and who would regard the cutting off of their daily paper in the light of a calamity. With some of them the reading of these papers becomes a disease or a species of intellectual intoxication. It is a truth nevertheless, that the average daily paper contains very little that is educationally profitable. You could cram all of the education that is in it into a single column, and find it more than sufficient. There is an editorial page, of course, devoted largely to partisan politics and to the consideration of matters

calculated to win a clientelle of interested readers. There is a little religion of a very wishy-washy character, a little philosophy of the questionable variety, and here and there, but only here and there, a courageous stand for principle. These moulders of public opinion generally keep their ears pretty close to the ground, drift along with the stream, flatter the popular prejudices, and tell the readers just about what they like to be told. Occasionally they publish a sermon of the harmless kind, and tell us of the great things being done by the leaders of thought in hostile religious camps. It is good Lord, and good Devil and chiefly, good Devil, but everyone must have his or her daily paper. One large syndicate of daily papers has departments conducted by people who preach most outrageous doctrines, who sneer at the indissolubility of Christian marriage, who scout the idea that the Scriptures are the word of God, and who promote in every possible way the new religion which is nothing more or less than disguised sensuality, and the absence of all religion.

Some of the advertisements in these papers may be classed as simply villainous. They are incentives to crimes of a particularly heinous and indefensible character. Catholic women know well the kinds of "ads" to which we refer. They call attention to the easiness and facility with which the moral code can be set aside. They prescribe for practices which are in distinct violation of provincial and federal enactments; yet these traders in infamy are permitted to advertise their nostrums in the most brazen manner possible. If we

are to judge by the amount of the advertising, the business must be exceedingly profitable. Yet day after day the answer is made to our agents and solicitors; "I take the daily paper and it gives me all the news I want."

The Holy Father's Words

Our Holy Father Pius X., in a brief addressed to the Archbishop of Quebec under date of May 27th, 1907, made use of the following words:—

"The characteristic feature of our age is that for everything connected with manners of life and thought, the ordinary source of inspiration is the widely circulated daily newspaper. To remedy, therefore, the evils of our day, we must make use of the means best suited to its customs. With this in view, let us meet writings by writings; errors, wherever propagated, by truth; the poison of evil reading by the antidote of wholesome reading; the bad newspaper, whose pernicious influence is daily producing its effect, by the good newspaper. To neglect the employment of such methods means to condemn oneself to exert no influence whatever over the people, and to utterly fail to grasp the spirit of the times; while on the contrary, he alone proves himself a discriminating judge of the needs of his time, who to implant truth in souls and make it reach the greatest number of people knows how to make skilful, zealous and unremitting use of the daily press."

The Plenary council of Quebec says "May truly Catholic newspapers, therefore, increase and multiply. May they in every part of our country,

and in language understood by the people, carry on their fruitful apostolate, and bring to all the good tidings of Christ. It is our cherished wish that the faithful subscribe for them and uphold them in every way, and that the clergy give them every encouragement and labor for their greater diffusion. There is probably at the present time no more effective means of defending the stronghold of God than to solidly man the outposts erected by our faith with the fearless sentinels of Catholic journalism, and, with our confidence and timely aid, give them all the assistance possible in keeping faithful watch, in following attentively the movements of the enemy, and in repelling every attack directed from the stronghold of evil."

The Sinews of War.

In these days of advertising agencies, our Catholic papers have had something of an uphill fight to secure their proper share of advertising patronage. There has been an unreasonable prejudice in many business circles against religious publications of every kind. There is not one good and sufficient reason why this should be the case, but it is a truth nevertheless. We have no hesitation in asserting, too, that the religious paper is the best possible advertising medium, and this is true of religious papers of every kind. People who have zeal and faith enough to subscribe for such papers, generally read them through from start to finish. Daily papers are read through hurriedly and thrown aside as soon as finished. It is not so with the religious papers.

People read them and as a rule save them for future reference. The character of the articles is entirely different. People keep the files for years, and refer to them frequently. An old priest said to us on one occasion, that he found his old files of Catholic papers of the utmost practical value to him in the preparation of his sermons. The laity preserve them because they can thus have a continuous chronicle of Church affairs. Every advertiser recognizes the importance of a medium which constantly keeps his name before the very best class of people in every community. Then again the people who subscribe for religious papers are generally a select and privileged class. They are generally people of some means, and their patronage is well worth cultivating. It has begun to slowly dawn upon business men that this is an advertising field which has been somewhat overlooked. We have no hesitancy in asserting that it is the best advertising field in the country to-day. We believe, too, that the advertiser will get a better return for his money from the Catholic paper than he will from any other particular line of advertising. There are a good many reasons why this should be the case. The standard set by the Catholic paper is generally very high. There are no quacks, no counterfeits and no fraudulent appeals to the Catholic buyer. The business man does not find his "ads" mixed up with pale pills for jaundiced people, with bogus mining stocks or gold-brick securities. He gets a square deal, and the fact that his "ad" appears in the Catholic paper gives the assurance that his business is legitimate and on the square.

The Catholic people, at the same time, have it in their power to do their own papers the greatest possible service. If they would follow out the principle of patronizing those who advertise in these papers, they would make the path of the Catholic publisher easy and pleasant. We are well aware that there are a great many people who would like to help their papers in every possible way. Here is a way in which everybody can help. We are not asking for special favors. All we ask is that, all things else being equal, they buy from those who solicit their patronage through the medium of their own press.

One of the biggest advertising contracts secured by our representatives during the past year was due to a very simple circumstance. A staunch friend and admirer of the paper living in a small outlying town wrote into the office of a business man who had carried a small ad. with us from time to time. He wrote to ask for a catalogue, and at the end of his letter added by way of parenthesis: "I always make at a practice to buy from business men who advertise in Catholic papers." Now, our readers as a class have it in their power to render us the greatest possible service by doing one or all of the following:—

1st. Let them look over the ads. carefully to see who those people are who are soliciting their patronage. The mere fact that they advertise is a tribute of their confidence in Catholic journalism.

2nd. When they go to a store or place of business to make their purchases, or when they write for information to our advertisers, let them make it known that

their attention was called to the vendor's particular line of business through our advertising columns.

3rd. Let them advertise their own business if they be engaged in anything which calls for advertising.

In the newspaper business we get all kinds of cheering words. We are praised, patted on the back and told to go ahead with the assurance that the people are behind us. Now, we are candid enough to admit we would be satisfied with less talk and more action. If our readers will just go to the trouble of following out the three suggestions made above, they can dispense with the cheering messages.

Is There Any Use?

"There is no use in talking," said an old priest in our hearing a few days ago. "I have talked about these things until I am black in the face. I have done my best to get my people to take Catholic papers, but my arguments seems to have no effect. They have grown set in their ways, and believe they know more about these things than I do. There is no use in talking."

We do not believe it. In these matters, as in many other things, we must keep everlastingly at it. We must not grow discouraged by apparent reverses. It is a work of education, which takes root slowly and wins its way only through persevering efforts. We have come to the end of our theme and wish, in conclusion, to point a little moral. The moral as usual is for those who don't, and not for those who do—for Catholics who go through life blissfully uncon-

scious of the importance of all these things of which we have been treating. It is for the Catholic head of a family who refuses to subscribe for what Pope Leo XIII. called "A Perpetual Mission." The moral is for these—the non-subscribers to Catholic papers, and our chief regret in closing is that we have not more effectively treated a subject, which to our minds is pregnant with success or failure as far as the future of the Church in this and every other country is concerned.



The Catholic Register and Canadian Extension is:

First—The organ of the Catholic Church Extension Society.

Second—It is the official organ of the Archdiocese of Toronto.

Third—It is the cheapest Catholic weekly on the American continent, and the largest.

Fourth—Its various departments are conducted by the leading Catholic writers of the Dominion, and are of particular interest to our readers.

Fifth—The cause of Church Extension is one which appeals in a particular manner to Catholic zeal. We are trying to save our own neglected Catholic people, and the immigrants that are flocking to Canada from every corner of the world.

Sixth—We are asking the co-operation of our readers in furthering the work of Extension, and to this end are desirous of placing a copy of Register-Extension in every Catholic Home in Canada.

Seventh—We want more subscribers. We want more promoters for the cause of Canadian Extension which is God's cause, and one intimately wrapped up with the salvation of many thousands of our neglected brethren.

Eighth—Every reader of this pamphlet can help: (a) by subscribing for our paper, (b) by sending the names of their friends, (c) by making a personal offering to the cause of Canadian Extension.

Ninth—Our address is, The Catholic Church Extension Society of Canada, 119 Wellington Street West, Toronto, Ontario.